

A  
GENERAL REPLY  
TO THE  
ARGUMENTS  
AGAINST THE  
ENQUIRY INTO PUBLIC WORSHIP:

BY GILBERT WAKEFIELD, B.A.  
LATE FELLOW OF JESUS COLLEGE CAMBRIDGE;  
THE AUTHOR OF THAT ENQUIRY.

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Αἰα; δ' οὐκέτ' εμίμη, βιωζέτο γαρ βελτισσον\*  
Ἄλλ' αιχαζέτο τυθος, οἴομαι. Ιαπωθαν.

HOMER.

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Liberius si  
Dixero quid, si forte jocosius, hoc mihi juris  
Cum venia dabis.

HORACE.

Peace is my dear Delight!

POPE.

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M D C C X C I I .

СОЛНЕЧНЫЙ

БИТЫ

АРГУМЕНТЫ



BY GILTHIR  
THESE ARE  
THE HISTORY OF THE BRITISH MUSEUM,  
AND A HISTORY OF THE BRITISH CIVILIZATION.

HOMEYER

HOMEYER

HOMEYER

HOMEYER

ПОНДОНО

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A

GENERAL REPLY, &c.

AT the conclusion of my last pamphlet on *public worship*, I gave my opinion so explicitly on the utility of *protracting* these debates, after a full display of the arguments on both sides, that I might pardonably have indulged my disinclination to another appearance on the stage of controversy: but, as my silence might pass for pertinacity, contemptuousness, or even want of candour, from which I believe myself to be as far as any man alive, I shall reply individually to my opponents, after premising some short and general propositions upon the subject of our dispute. These will represent the true state of my mind after this variety of discussion and reflection on the question from such able persons; nor shall

B

I be

I be in any pain, if my *present* sentiments should not exactly correspond in every particular to my *former* declarations. I profess myself one, who is capable of profiting *daily* both by the instructions of others and my own enquiries; and who has too much regard for his own happiness to defend errors or dissemble his conviction. No *suppositions*, or *fancies*, merely such, and unauthorized by scripture, must expect to be regarded at all, or at least regarded with respect; and in spite of reviewers\* and all such declaimers, I shall follow my own propensities throughout, and exhibit the undisguised suggestions of my heart. The rising generation will at least be benefited by

\* I know a man in my neighbourhood, who makes no scruple of paying homage to these people against his conscience; and, at the time when he professes to be zealous in the vindication of *Dr. Price*, with a view of stroaking the editor of the *Gentleman's Magazine* to insert his verses, passes a large compliment upon that very work, which has abused *Dr. Price*, and is daily abusing all his friends, in the lowest scurrility, of which malice and bigotry is capable. Of whom can we say, if not of such a traitor to truth and honesty,

*Hic NIGER est: hunc tu, Romane, caveto?*

The vile insults, with which the Editor of that work was perpetually prosecuting the *Doctors Priestley* and *Price*, and the *Dissenters* at large, induced me to withhold from it my translations of *Horace*, some of which I had communicated.

these

these disputation, whatever disposition my seniors may feel to change their sentiments, according to the just remark of *Ireneus*, ii. 2. *Etenim, si non facile est ab errore apprehensam resipiscere animam, sed non omni modo impossibile est errorem effugere apposita veritate.* There would be no room to hope for much impression, even from more able antagonists than myself upon *Dr. Priestley*, for instance, who has, I believe, exceeded that æra of life, which he himself fixes as the probable limit of reformation in opinion. I am acquainted also with another motive, on which he occasionally insists with great propriety, which may well be supposed to have it's influence upon some; and, as I cannot hope to express it in a way more satisfactory to the reader, I shall quote it in the words of *Butler*:

Quoth Hudibras, " It is in vain,  
 " I see, to argue 'gainst the grain; and—  
 " Or, like the stars, incline men to  
 " What they're averse themselves to do;  
 " For, when disputes are wearied out,  
 " 'Tis interest still resolves the doubt."

I will introduce my opponents in the order of their march to the attack, as they were led on by their expert and accomplished general *Dr. Disney*, and terminated, by an adjustment happily fortuitous, in their rear-guard the *Rev. John Pope*:

*Pope*: not forgetting, as befits a most devout admirer of the sex, the cohort of *Amazonian auxiliaries*:

Unbred to spinning, in the loom unskill'd,  
They choose the nobler Pallas of the field:  
Mix'd with the first the fierce Viragoſ fought,  
Sustain'd the toils of arms, the danger fought.\*

How truly formidable *ladies* must be, equipped in the *terrible array* of controversial armour, may be judged from the following *Greek epigram*; the spirit of which will be considerably evaporated in my flat prosaic representation of it. *Pallas*, one day meeting *Venus* armed, says; “Will you venture, *Venus*! to contend with me in *this condition*?” “What occasion have *I*? ” replied *Venus* with a placid smile, “for the shield or spear? If I could vanquish you with my native unadorned beauty, how much more, if I put on armour?”—But, to the subject.†

#### PROPOSITION I:

No proof can be brought from Scripture, that our Saviour ever joined in *public worship* of a kind

\* Dryden's *Virgil*, end of the 7th book.

+ Παλλας τὰν Κυθιζεῖται εὐπλοαὶ πηπτεῖ ιδροα.

Κυπρι, θελεις ἔλως εἰς κρισιν ερχομείθα;

Ηδ', απαλος γελαστοα, τι μοι σακθο- αντιος ἄγειν;

Ει γυμηη ηκω, πως ἔται ὅπλα λαξεω;

comparable

comparable to what is now practised among Christians. No purpose of his frequenting the synagogue is mentioned, but that of *teaching*: and, though it cannot be supposed but that he was present during the other parts of the service, and joined in them, yet these undoubtedly consisted chiefly in reading portions of Scripture, and very little, if at all, in prayers of a *petitionary* nature; and much less like those of modern *Dissenters*, whether precomposed or extemporaneous; but were *liturgic*.

Since, however, it is undeniable, that our Saviour considered himself as a Jew, and observed all the ordinances of the law, the ritual of which he could never design to bind, even upon his Jewish followers, after the destruction of Jerusalem, this usage of public worship by prayer, a mere *ceremony*, a *mean to an end*, cannot be established, clearly and unexceptionably, on this supposed practice of our Saviour.

#### PROPOSITION II.

The Christian religion, as delivered in the New Testament, disparages and discourages, both in spirit and in letter, all ceremonies and shews whatever, as proofs of defective holiness, and hindrances of evangelical perfection.

PRO.

## PROPOSITION III.

Upon the subject of *personal petitioning* prayer, our Lord himself has left us a direction, frequently and forcibly exemplified in his own usage, so specific and express, as to leave no apology for a practice apparently inconsistent with it, not founded on similar authority, equally indisputable and precise,

## PROPOSITION IV.

In connection with the preceding *data*, and the imperfect apprehensions of the true power of the gospel, entertained by the *apostles*, according to the testimony of Jesus himself, and the inevitable natural consequences of their education in *Judaism*; in connection also with their continuance in the observation of the *Mosaic ordinances* after their acceptance of *Christianity*: it is to me very manifest, that no argument can be derived upon gospel principles, from their example, even if it could be proved, which it cannot, similar to that of modern practitioners.

## PROPOSITION V.

Though I am a most zealous advocate of public meetings for *religious instruction*, and would not oppose the reading of *devotional forms*, (if much shorter than even the *reformed liturgy*, and more

more general than the majority of it's prayers) selected chiefly, if not entirely, from the *Scriptures*, should they be acceptable to the generality of a congregation; yet, for myself, I beg leave to enter my protest against this weekly usage of telling our neighbours how mightily devout and holy we can be *sometimes*: and I am further of opinion, that the custom of looking for instruction to one only, a *pulpit exhibitioner*, is of a very dangerous tendency in itself, and has, in fact, like every other species of priestcraft, been exceedingly obstructive, to the furtherance of the gospel. The principles of revelation should be more sedulously taught in all our places of education, that a greater portion of society might be enabled to enter into these discussions, which would rapidly advance the establishment of *Christianity*, and put *Deism* to confusion. Then the *Jewish* practice, mentioned in *Acts xiii.* 14, 15, would be employed with unspeakable advantage. *When Paul and his company came to Antioch, in Pisidia, they went into the synagogue on the Sabbath day, and sat down. And, after the reading of the law and the prophets, (what was become of their PRAYERS, ye redoubtable devotees! who are wiser above what is written, and appear to understand all mysteries and all knowledge?) the rulers of the synagogue sent unto them, saying: Ye men and brethren!*

*brethren ! if ye have any word of exhortation to the people, say on.* An admirable edifying custom!—Who will deny it? But were I to attempt an imitation of this apostolic usage in our church at Hackney, or even at Dr. Priestley's meeting, the Constables would be speedily called in to the assistance of the preacher and his flock:

## PROPOSITION VI.

Finally, I do maintain and insist upon it; that, if *Dissenters* will persevere in writing upon this subject, whilst their own manner of praying is destitute of authority in Scripture, reason, or antiquity, and therefore incapable of vindication, they betray a conduct so very disingenuous, so disposed to cavil, in preference to honesty and truth, that they deserve no attention from unprejudiced inquirers; and engage on the subject of public worship in circumstances that excite a previous suspicion of their competency, in point of *disinterested affections*, to treat the question with fairness and efficiency. Their arguments against *Churchmen*, so often and so justly advanced, may be converted, with double operation, against themselves.

I now proceed to my opponents—a formidable host of **MANY GOLIATHS!** whereas *David* himself is only said to have vanquished **ONE.** Deities of

Controversy! protect me with your invisible shields from the edge of flaming faulchions, and the brunt of massy spears, each equal to a weaver's beam!

### DOCTOR DISNEY.

—Qualem neque candidiorem  
Terra tulit, neque cui me sit devinctior alter.

AS I have before paid my acknowledgements to the *Doctor* for his liberal and candid conduct, I shall immediately pass on to his reasons. After observing, that whatever may become of particular sentiments, on which universal agreement can hardly be expected, the most important purposes of religion cannot fail to be promoted by a spirit like his, so suitable to the meek dictates of *Christianity\**.

The

\* I was highly gratified in reading yesterday at the bookseller's a well-written preface by Mr. *Randolph*, late Fellow of *King's College, Cambridge*, in the same benevolent

The argument of antiquity, premised by the Doctor, appears to me both precarious in it's nature, and dangerous in it's application. The antiquity of religious meetings, at least such antiquity as is wanted in the present case, will not be disputed; but meetings for prayer, and after the modern fashion, which is the only consideration to the purpose, would not be so easily made out. The meetings of the *Quakers* are for the most part an instance to the contrary; and no men of veracity and candour will hesitate to acknowledge, that genuine *Christianity* is better exemplified in their practice, than by any other society of *Christians* equally ancient, numerous, and respectable, in a civil view. The existence of an immaterial principle in man, is coeval with the records of philosophy, to the best of my recollection; and yet I own that I feel no inclination myself, nor ever did since I thought at all, to ascribe, either on the ground of philosophical deduction or revealed truth, the *phenomena* of human agency, to any operation but that of matter peculiarly

~~to sensibl deem all of existent of sin exclud~~

gent and amiable temper, prefixed to a vindication of the orthodox theology of the church. Such men, be their *creed* what it will, shall always have my praises, my veneration, and my love.

~~qui in vestibus apibus ac bovidi vestit sive~~  
pectore toto

~~et adhuc non sentit nisi in vestibus apibus~~  
Accipio, et comitem calus complector in omnes.

~~et adhuc non sentit nisi in vestibus apibus~~  
and

organized

organized and adjusted in it's parts. Even the doctrine of a *Trinity* may be inferred with plausibility from the oldest ecclesiastical writers now extant, and even from the Scriptures themselves, when a predisposed reader prefers the *letter* to the *spirit* of the Bible, disregards the peculiar phraseology of *eastern* composition, and apparent assertions of *Christ's* equality to *Jehovah*, which admit of most easy explication, to the uniform declarations of our Lord himself, the multifarious and unequivocal testimony of other parts of Scripture, and the consistency of the gospel with it's own invariable assertions.

P. 7. I conclude "*Christ's* aversion to public prayer," from the most indisputable proofs of his own precepts and practice, which the narrative of his life so explicitly propound: his approbation of *public prayer* is grounded on *supposition* only in opposition to this clear evidence: and, if it were true, a supposition, as I have stated before, reconcilable on the state of things at that time, without any application to ourselves at this day.

P. 8. That attempt to invalidate my objection from our Lord's directions by making it prove too much, and transferring it to *alms-giving* also; an attempt repeated afterwards by *Dr. Priestley*, and which I find has been thought a decisive answer to my objection, is, I confess, very spe-

cious in it's aspect, and staggered me for some time. I now think myself able to point out a very material distinction between the two cases, and to blunt effectually the edge of this acute objection. Let the reader judge between us.

I can see nothing in *public* alms-giving, that should render it peculiarly acceptable in the sight either of God or man: and, if there be occasions in the present constitution of society, in which an *open* display of benevolence may be preferable to inactivity, such a dilemma is rather to be *regretted*, as an unavoidable deviation from the delicacy and secrecy, inspired by the genius of the gospel, than set up in opposition to that authority. To me at least there seems a great deal too much of this sort of ostentation in the world; and the pure report of our feelings is not so perverted by habit, but we are led to bestow peculiar applauses on liberality in proportion to the silence of it's operation. This alone, in my mind, is a sufficient answer to the allegation; and we might act wisely, in considering much oftener than we do, on the means of concealing from our *left hand* what our *right hand* is doing, and in preferring the *secret* observation of our Father, to the applauses of mankind. And, in my judgement, our Saviour's direction on this point constitutes an irrefutable objection to *alms-giving* in *Synagogues* altogether,

when it cannot be compassed without that pompos exhibition so explicitly condemned. And the same inference with respect to prayer is, I apprehend, irresistibly conclusive against all the qualifications and furnishes in the world. And, as it is somewhere said, I think by *Lightfoot*, that the *poor-chest* stood on the right-hand side of the entrance into the *synagogue*, our Lord's direction must plainly be restricted to this point of *alms-giving* at the *synagogue*: and therefore on the principle of my adversaries, *prayer* at the *synagogue* is also condemned by him, and forbidden to his disciples. And this inference with respect to *prayer* is further confirmed by the very specific injunctions for the solitary and retired performance of this duty.

The instances of *Christ's* practice adduced by the *Doctor* and his coadjutors appear to me very inadequate to the establishment of the *present* practice; but I leave every person to his own opinions, and, after stating this before with all the perspicuity in my power, I shall take the liberty of passing by in future every thing of the sort. I wish to abbreviate a task, in which I engage with extreme reluctance, and have nothing more convincing to produce than my former reasoning on the question.

*In*  
In time of giving to poor  
College Convocation of the  
and for summing up to give to poor  
bib.

- In answer to the Doctor's second head, p. 13, it seems to me, that "parade and ostentation" are "necessarily connected with *social* worship; and that Christianity is injured by such methods of cherishing and supporting it.

- With respect to the practice of the *Apostles*, I have nothing to add to my sentiments already delivered on that head; and so shall take a respectful leave of the *Doctor* and pass on to

### EUSEBIA.

- Chloe slept in, and kill'd him with a frown.

IT is no uncommon artifice, noticed occasionally by Reviewers, for works to come forwards in a *female* name, with a view of shielding themselves from the severities of criticism under the claims of gallantry. This must constitute my apology for what has been deemed reprehensible in my performance. One in my circumstances, whose opposition to received practices directs, of course *every man's hand against him*, would be unable to shelter himself from calumny and abuse with abundantly more prudential caution than I possess. Convinced of this, I shall endeavour at all times to give no real cause of offence to candid

did and amiable minds; and, for the rest, as *Bion* says, Βασιλεὺς εμαυ ὁδον: *I shall go my own way.* And surely I, who am so generally reported to be a little touched, may be indulged in an occasional sally of eccentricity.

However, my general approbation of *Eusebia's* modest and gentle manner of attack, and of that benign spirit, which evidently dictated the performance, and even her praises of myself, shall not so withdraw my attention, or blind my judgement, as to prevent me from pointing out some defects of a very contrary character to these pretensions. When I am said to *explain away* the scriptures, to speak with *acrimony*, and to labour under a mind *embittered* by persecution, I in vain look in these insinuations for that *charity*, which *wisheth no evil and is kind*. The fact is, I know myself to have as much candour as *any* of my opponents, and much more than *some* of them; but I do not excell in varnish, and put in my claim for nothing beyond a real love of truth, *much* merit in my endeavours to discover it, and *more* in my resolution to profess it. Whereas others modestly compliment themselves into all the cardinal virtues, and then think me arrogant and vain.

With respect to the *Scriptural Arguments* of *Eusebia*; I see nothing that call for a reply from  
me,

me, after what I have before laid down ; and as to the pious and worthy characters, which may exist under such professions, and such performances of religion, as she defends and approves, I do not affect to say, that piety and virtue are confined to my sentiments, or those of any other person. It is enough for me, if the ends of the gospel can be *most effectually* promoted by *active religion*, grounded on solid principles, as little mixed as possible with every kind and degree of *ostentation*. And of this I am perfectly convinced. As to the *pastoral and ministerial office*, it is a language which I do not much admire. I wish men to become their *own priests* to a greater degree than they are ; and for sensible *Christians* to pass their time better than in hearing the wretched prayers of *pastors* not half so well acquainted with real *Christianity* as themselves. *Priests* in all ages have been the grand corruptors of *religion*, and the abettors of those corruptions : and yet there are many *priests* of various denominations, whose virtues and sincerity I reverence, who have long been, and, I trust, will long continue to be, my friends. " But, as *Burnett* well says, " whatever moderation or charity we may owe " to men's *persons*, we owe none to their *errors.*" And that is my maxim as a *writer*.

Mr.

his reasonings of different kinds, to make distinction  
between our Saviour and others, and his expositors,  
commonly known as non-Sabbathans or followers  
**MR. WILSON.**

*A soft answer turneth away wrath.*

WHAT this gentleman has advanced on the subject of *Jewish worship*, appears to me as pertinent and sensible, to say the least, as any thing that has occurred during this controversy; as also his reasonings thereupon with regard to the practice of our Lord. My view of this argument, and opinion of it's validity, has been sufficiently specified already; and my mistake on this point, though I spake doubtfully, and with much diffidence, is indubitably ascertained by this gentleman.

P. 15. With respect to the *Lord's Prayer*, Jesus could scarcely avoid using the phrase *OUR Father*, because he was then addressing a number of people, and introduced it by saying, *so therefore pray YE:* and, *when YE pray, say.* In *Matthew*, had the prayer followed after the 6th verse in the 6th chapter, before the change of the person, it is almost certain, that the address would then have been, *Πατερ μων, MY Father!*

P. 25. But does Mr. W. think, that his explanation of John iv. 23. as allusive only to a

D particular

particular place of public worship, is efficient and satisfactory; and that there is no respect to mental devotion, in contradistinction to outward homage? I trow not.

P. 28. The remarks offered here, and in the following pages, relate to times and occasions inapplicable to us: besides, notwithstanding Mr. W's peremptory decision, I must think, that "the length or shortness of the prayer has a good deal to do in the present consideration;" and the objection to the *Dissenters* in this view sticks so closely to the skin, that all their struggles cannot extricate them from their distress. It is the shirt of Hercules, that will eventually consume the wearer and itself together.

### MRS. BARBAULD.

I Do not recollect whether Mrs. B's exercitations were prior to Dr. Priestley's; but I am sure he will readily give place to a Lady, and a Lady of such accomplishments: especially as I have given the Doctor a previous salutation, tho'

none

none of the most soothing and complimentary kind, in a pamphlet for the purpose.

What Mrs. B. in page 2, has advanced respecting the probable character of my *proselytes*, as "uneducated, profligate, and unprincipled," is a species of language, that will impress no very favourable idea of her future observations on this subject, and betray a disposition to prejudice the reader, and mislead him from the truth, which no protestations of candour and sincerity can possibly do away. Such arguments (if I may be indulged in this prostitution of the term) are invariably urged by the son of *Orthodoxy* against his *Socinian* brother, and with equal cogency. If *she*, however, does not think them unbecoming herself to advance, I certainly think them beneath *my* confutation. I labour for *truth*, not for *proselytes*. That is *their* concern, not *mine*. And let it be remembered at the outset, if some severity should be exercised as we go on, that sufficient provocation has been given for much more than I feel myself at present disposed to employ.

I should conjecture, that a particular expression in p. 17, of my Enquiry—the *devotional taste*, forsooth! drew upon me the animadversions of this Lady. Her present performance also seems to be over-run with a train of ideas, which, to my apprehension, has no foundation either in scripture

ture or philosophy;—ideas that savour of all that is visionary, fanatical, and superstitious; ideas, which may suit a description of *Christians*, whose satisfactions I would not wish to impair, but find no echo in my bosom; ideas, that drove mankind into cells and deserts, and transferred religion from *actions* to *gestures*; from the *intellect* and *heart* to *fancy* and the *senses*. I wish to interfere with no man's *Christianity*; but this is a *Christianity* of which *I* have no conception. *Religion, true and undefiled*, consists, I think, in purity of affections, in active benevolence to all mankind, according to the precepts of the *Gospel*; ends, not to be attained by internal agitations, and *Bacchanalian* devotion. To these qualifications of *efficient holiness*, the rewards of the *great day* are uniformly promised by our Lord and his Apostles. *Worldly minds, weak minds, and ardent minds*, and all other minds, will be mistaken, if they rest their claims to divine acceptance on any other basis. Let me be permitted to protest most earnestly against this extravagant enthusiasm, and to excuse myself from any further attention to what in no wise concerns me. Select passages of *Scripture*, awfully recited, will produce, in the serious breast, every valuable sentiment of adoration and humility with more effect and less danger than the questionable effusions of a modern adventurer in devotion.

*—q[ui] n[on] r[es]istit n[on] r[es]istit q[ui] n[on] r[es]istit n[on] r[es]istit — Ego!*

— Evœ ! parce, liber !  
Parce, gravi metuende thyro.

In pages 12 and 13, I find such various misrepresentation of my arguments, by confounding *public* and *private* prayer, mere *personal wants* with *general intercession*, as makes me indisposed to any further explanation, for such as *cannot*, or *will not*, distinguish.

What follows in pages 18, 19, and other parts of the *Remarks*, contains many passages elegant and pleasing, but more adapted, in my opinion, to a *Platonic visionary*, soaring in the *empyreal sphere*, or the rapturous enthusiast of the cloister, than the sedateness of a meek and gentle spirit, professing the pure doctrines of our *holy Nazarene*. What have *rocks*, and *streams*, and *forests*, the fictions of *poetical devotion*—what have they to do with the words of *truth* and *soberness*, with the simplicity of *Christian worship*? *Praise is not prayer*; nor *phrenzy, adoration*.

A slip-shod Sibyl led his steps along,  
In lofty madness meditating song.

The flame of enthusiasm crackles loud, and  
blazes bright; but soon vanishes into air.

Ut quondam in stipulis magnus sine viribus ignis,  
Incassum furit.

I must

I must acknowledge, however, and I make the acknowledgement with real pleasure, that some of my objections are more resolutely encountered, or more candidly conceded by this Lady, than by any of my answerers.

The reasoning in pages 32 and 33, is totally erroneous, for want of an easy and just distinction. The abolition of the *Jewish ritual* was evidently in the intention of the *Gospel*; whilst the immutable laws of morality were left in their original state of obligation; not *dissolved*, but established and *fulfilled* by *Christianity*. To justify, therefore, a ceremony under the *new covenant*, nothing less than a *positive injunction*, or an *unequivocal practice* tantamount thereto, seems to be required. And this remark, I apprehend, will put something of a *stumbling-block* in the way of the "general answer to my objections."

Mrs. B.'s observations on *progressive Christianity* originate in a confusion of ideas, which brought forth no small portion of sophistry from Bishop Hurd, in the thirteenth sermon of his *first volume* at *Lincoln's-Inn*. If *Christianity* be not altered, I suppose our capacity of understanding it may be altered; else what becomes of the reasonings of *Protestants* against *Papists*, of *Dissenters* and *Socinians* against *Trinitarians* and *Churchmen*? There can hardly exist a more gross and childish mis-

misconception than that which I am exposing; and as for application of *beggarly elements* to the *ceremonial worship* of the Jews, I leave Mrs. B. to settle this difficulty with *St. Paul*, whose authority I do not blush to own on this occasion.

Mrs. B. like some of my other *antagonists*, argues inconclusively, in enumerating the advantages of *religious worship*, with respect to the manners and affections of the audience: not considering that every purpose specified by them, would be as completely answered by meetings for *religious instruction and debate*. I have nothing to do with such reasoning, and shall pass it over accordingly, with silence and neglect.

P. 51. The notion of a man "leading the service," is most ridiculous and farcical, to my apprehensions. Many of the judicious *Dissenters* themselves begin to disapprove this absurd and unauthorised practice, which the prejudices only of education can excuse. *South*, (whose spirit, however, I do not pretend to justify) in the third and fourth sermons of his second volume, has made long and *extemporaneous prayers* ridiculous to the end of time. His concluding paragraph will divert the reader, and I will therefore devour the tediousness of transcribing it.

" When I consider the matter of their prayers,  
" so full of ramble and in consequence, and in  
" every

" every respect so very like the language of a  
 " dream; and compare it with the carriage of  
 " themselves in prayer, with their *eyes* for the  
 " most part shut, and their *arms* stretched out in  
 " a yawning posture, a man that should hear any  
 " of them pray, might, by a very pardonable er-  
 " ror, be induced to think, that he was all the  
 " while hearing one *talking in his sleep*: besides  
 " the strange virtue which their prayers had to pro-  
 " cure sleep in others: so that he who should be  
 " present at all their long cant, would shew a  
 " greater ability in *watching*, than ever they  
 " could pretend to in *praying*, if he could forbear  
 " sleeping; having so strong a provocation to it,  
 " and so fair an excuse for it." See also Paley's  
 Philosophy, book v. chap. 5.

The argument from page 43—47, for *public worship* in behalf of *liberty*, is convertible to my purpose, by the simple substitution of the words *religious meeting* for *public worship*. The argument, however, is eminently just and beautiful, but has no novelty to recommend it, as it may be found with less exuberance, but equal energy, in the *morals* of Mr. Paley, book v. chap. 4. to his edit P. 56 and 57. The notion of my "bitterness" to the Dissenters, and want of affection for "them," trumpeted also by the loud blast of Dr. Priestley, is neither more nor less than *PURE CARNALITY,*

LUMNY, the mishapen progeny of vexation and imbecillity of mind. He alone is a true friend, who points out failings and absurdities in the way, which he thinks most likely to effect a rectification of them. It is but *filly despicable fondness*, and no *friendship*, that loves error and venerates inconsistency.

Turpia decipiunt cæcum vitia, aut etiam ipsa hæc  
Delectant, veluti Balbinum polypus Hagnæ.

Truth and honesty I prefer, and will prefer, even to *Dissenters*. *Forgive me this wrong!* That pusillanimity or malice, which reviles what it dare not imitate, and disparages what it cannot comprehend, is best returned by indignation and abhorrence.—*Dixi, Phormio!*

I shall only add, that the *Remarks* abound with those indications of taste and genius, which distinguish all the publications of this Lady.

## DR. PRIESTLEY.

Non est apud me dubium, quin hoc opus nostrum si quis attigerit ex ipsis ineptè religiosis, ut sunt nimirū superstitione impatiētes, infectetur etiam maledictis, et, vix lecto fortassé principio, affligat, projiciat, execretur. *Laetantius.*

THESE *Letters* of the *Doctor* jog so much on the bye-road of *personalities*, where I have encountered them before, and insist so largely on points already discussed, as to spare me the trouble of much animadversion now.

P. 9. The irrational and visionary notions concerning the *perpetuity* of the *Jewish* worship in the temple, when the destruction of that temple, with the removal of the *Jews* from *Palestine*, almost annihilated the whole *Mosaic* system, have no relation to the present question; and, if they had, confute themselves on the very statement of them.

P. 23. The *Doctor* like *Mrs. Barbauld*, entertains certain conceits of habitual devotion, which are, to my apprehension at least, romantic and mysterious; intoxicating vapours from the chasm of puritanical fanaticism. I know of no valuable *devotion* beyond a *fleldfast continuance in well-doing*, as beings accountable to the judge of all the earth;

with sobriety and chearfulness, under the gospel of *Jesus Christ*. And in my strictures I was too liberal in commendation of the *Doctor's* observations on this subject, from a mere excess of generosity and candour. I have corrected my notions not a little from *Mr. Evanson's* treatise on the *sabbath*, which illness prevented me from reading at the time of it's appearance in the *Theological Repository*: and I embrace this opportunity of acknowledging also the benefit which I formerly reapt from the admirable letter of this sensible and learned author to *Bishop Hurd*, lately republished.

But, as I see nothing, that demands further notice, in *my* part of the *Doctor's* pamphlet, and the mention of *Mr. Evanson* has introduced the other subject of the *sabbath*; especially too as the *Doctor* has lately entered into partnership with *Mr. Pope* against my character, and has betrayed the confidence of private communication, by publishing a note not intended for such exposure, and therefore not *explicit*, but most *true*, as will appear to an examiner; I shall insert here a specimen or two of the *Doctor's* dexterity in the interpretation of Greek authors.

The *Doctor* must give me leave to set him right as to the passage from *Ignatius*, quoted in *Mr. Evanson*, p. 103. since our learned polemic ad-

heres to the old translation, UPON EXAMINATION forsooth ! The *ξων* has probably come into the text from the margin; but whoever placed it in the margin, understood the genius of the Greek language better than either the *Doctor* or *Archbishop Wake*. In the phrase *καὶ τὰ κυριακὰ ξωλές*, the substantive *ξων* is included in the *participle*, to the confusion of the argument constructed on these words. I have just touched on this peculiarity of composition in the 47th section of my *Silva Critica*: but these niceties are, as *Pindar* says,

Φωνάντα συνετοίσιν, εἰ

Δε το πᾶν ἐρμηνεύει χαρτίζει.

i. e. far above the *Doctor's* comprehension.

If any reader will take the trouble of consulting Clem. Alex. ed. Potter, p. 877. for the passage quoted by the *Doctor* he will be convinced, that the *Doctor* followed the *Latin* translation, from an inability to apprehend the original. *In ipso* will refer to *diem* in the *Latin*, but *in autem* will not refer to *ὑπεραν* in the *Greek*.

Now I ask, is it *modest*, is it *philosophical*, is it *moral*, not to acknowledge, with penitential eagerness, such a disgraceful error as this, for which even a *school-boy* would merit flagellation, but to repeat it? And will *any* religion, I do not say *Christianity*, bear a man out in disparaging others, upon mere *hypothefis*,

*hypothesis*, and assuming an importance one's self, with respect to a branch of knowledge, of which it is demonstrable that the **VERY ELEMENTS** yet remain to be acquired? Are these the fruits of *philosophy*? Is this the edification of the *gospel*?

MR. SIMPSON.

Οσει τῷ κανονὶ τύτῳ γοιχυστόνι, εἰρημ. επ' αὐτὸς καὶ ελέγ.

Gal. vi. 16.

WITHOUT the malignity of fictitious praise, and with the truest cordiality, I recommend this sermon to the perusal of all interested in our controversy, as a very temperate, sensible, and elegant performance; such as might be expected from an author, who had before ascertained his competency for the discussion of these subjects, by an excellent work, if I rightly recollect, on the *Historical Conveyance* of the gospels. I am thus particular in delivering my opinion, not only from a sincere respect for the writer, and a love of truth, superior to all selfishness, but to remove from myself an imputation of indifference and neglect for avoiding a minute examination

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nation of it's contents. It is not to be expected, that subsequent antagonists can invent *new* arguments, to whatever advantage they may exhibit the *old*, when we have nothing but the scriptures for our resource; and there is no point discussed in the *sermon*, on which I have not delivered my opinion, whether satisfactory or not, sufficiently before. I can truly affirm, without any apprehension of self-delusion, and I appeal to those who know me intimately, that I am not tenacious in my judgements, nor at all ambitious of making converts. I certainly feel it my duty to propose what appears to me *gospel-truth*, and with all that eagerness and energy, which is innate in a mind most susceptible of impression: but beyond this I have no solicitude. I will *plant*, and I will *water*; but I leave God either to *give the increase*, or check the growth, according to his good pleasure, my only rule of action.

MR.

## MR. BRUCKNER.

Ridentem dicere verum  
Quid vetat?

THE *Thoughts* of this very intelligent and respectable Gentleman came casually into my hands. I did not know of their existence, and just met with them in time, before I shut the gates of this controversy for ever, to insert his name on the muster-roll of polemical devotees. Sufficient candour, no inconsiderable share of good sense and learning, distinguish the the *Thoughts* of Mr. B. and wherewithal, gentle reader! let me tell thee, a most plentiful portion of self-confidence, a quality which he, doubtless, in his turn, will dispense, in equal at least, or, as old *Hesiod* has it, *in more abundant measure*, to myself:

Cœdimur, et totidem plagis consumimus hostem.

I pass over the *first section*, relative to *Jewish* worship, because I have repeatedly acknowledged my error upon this point, as I shall every other, without reserve, when such can be clearly ascertained. Still, however, there is no small reason to conclude, that the synagogue-worship of the

*Jews,*

Jews in our Saviour's time, consisted very little, as far as it was *public*, in the *petitionary* forms of modern worshippers, and was chiefly composed of scriptural recitation. But I feel no disposition to cavil and pertinacity on this point. I am willing to leave my aduersaries in the full possession of such consolation as the practices of the *circumcised* can afford the sons of *uncircumcision*.

That *Mr. B.* in his *second section* *ROASTS* me and my *flourishes* with much good humour, some festivity, and no immoderate severity, I allow readily and with pleasure: but I see no opportunity of fastening, to any purpose, on his reasonings. *He* gives an interpretation of the passages and incidents alledged in my enquiry after *his own* conceptions, *I* after *mine*; who is to judge between us? Who but those, desirous to discuss this question? And to their decision I submit, after observing, however, that my *cause* may be better than it's *advocate*; and that others of more leisure, more patience, more ingenuity, and more learning, may be able to produce arguments, and apply scripture with superior ability and success than myself. *Celsus* justly says:

Non protinus crimen artis est, si quod professoris fit.

The season is not far enough advanced, I perceive, for these disquisitions: prejudices give way slowly

slowly and with reluctance: nor, with all the intrepidity of my nature in the cause of religious truth, will I encounter any more odium on this score. If I have laid about me with animosity and fierceness in the contest, the pugilistic discipline has been exercised with interest on my own back. Were I to prolong the combat, my feelings might arrive at that exquisite discrimination, which repeated chastisement has been asserted to produce in other instances.

Some have been cudgelled, till they know  
What wood the stick was of by the blow;  
Some kick'd, until they can feel, whether  
A shoe be Spanish or neat's leather.

P. 22. It may not be amiss, however, to pause a moment, with a view of urging the *νοῦς σταύλον*, *know thyself*, upon Mr. B. in one instance, and of teaching him caution in future, with respect to an interposition of his judgement on *English* composition, and, perhaps, on other subjects also. He does me no little honour in comparing me, in p. 19, with *Hurd* and *Blair*; but nothing could be more incongruous than the association of these names: *Hurd* is correct, energetic, and concise, with a degree of elegance, not found, I think, in union with the former qualities, so perfect in any other writer. *Blair*, on the contrary, is

often elegant indeed, but frequently inaccurate, seldom nervous, and always exuberant in his language: so that, to couple these *two* celebrated preachers in a comparison to a *third*, is the same thing as to talk of the flourishes of Aristotle or of Socrates, of Cicero or Julius Cæsar, of Dr. Clarke or Mr. Hervey.

— Rsum teneatis, amici ?

With respect to the remainder of the *Thoughts*, if I know my own heart, it is incapable of harbouring a single sentiment of malevolence against any man, whatever his harshness of censure, or his poignancy of ridicule may be, against my style and reasoning; nor is possible for me not to feel respect and affection for so good-humoured, and sprightly, and sensible a writer as Mr. B. but I am not able to exhibit my opinions more clearly than I have delivered them already. My judgement may be erroneous, but it assures me, that Mr. B. has advanced nothing from Scripture irreconcilable with my ideas on my own interpretation; and on this ground, as I have said, I am contented that others should decide; and I refer to my quotations on this point from Joseph Mede, at the conclusion of my *Enquiry*. Public worship, as I have ever seen it conducted, appears to me unscriptural, irrational, puerile, injurious: but

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I may be mistaken; and if others find their comfort in it, I grudge them not, and shall take no more pains to diminish it; but, in the main, feel no regret from having administered a salutary, though unpalatable medicine. *What I have written, I have written.*

Other rites

Observing none, but adoration pure,  
Which God likes best.

**MR. POPE.**

Οὐ γαρ εγώ σέο φημι χερεύετερον Σερτον αλλον

Εμμεγαν, ὅσσοι ἄλλοι Ατρειδῆς ὑπὸ Ιλίου ηλθον.—

Ἐχθρόγαρ μοι κεινός ὁμως Αἰδαο τυλγειν,

Ος χ' ἐτερον μεν κ' εὖθη εν φρεστή, αλλο δὲ βαζην.

Juvenal has remarked,

*Si natura negat, facit indignatio verum*

*Qualcumque porset.*

Vexation forces men, in spite

Of Nature and their stars, to write.

THIS is the case precisely with the writer before us; and, after stopping to observe how this champion enters so laboriously into the profund-

ties of Jewish worship, that even the reverend rulers of the synagogue might listen, without impatience, to a lecture at the feet of RABBI POPE; I declare, once for all, my determination to avoid all controversy with an author, conceited beyond example and above expression; of small learning, less judgement, and no candour. A favourite maxim with me is the sagacious observation of our Lord: *If any man will do his will, he shall know of the doctrine, whether it be of God:* John vii. 17. Upon this ground, our polemic appears to me totally unfit for the agitation of any topic relative to the faith and duty of a Christian, and most unworthy to rank with the respectable company, whose names illuminate the pages of this pamphlet. I consign him, therefore, to a superior tribunal, with a mixture of horrour and commiseration, for his disgraceful conduct \*.

\* It were unbecoming to obtrude upon the public these personal impertinencies; and, merely to state my reasons for neglecting his performance, I beg leave to mention, that his insinuations, respecting the cause of his unacceptableness in his office, are known to be false by his pupils, some of whom recollect the civilities which I paid him, the good opinion which I pre-conceived of him, and endeavoured to inculcate, and his own unprovoked malice to myself. Yet the public will be naturally inclined to believe Mr. Pope, from an unwillingness to suppose such a monstrous spirit of calumny and falsehood in any man.

I subjoin a general conclusion to this dispute, in the delightful words of the *wisest of mankind*, as our poet styles him.

" If I have differed from the ancient and received doctrines, and thereby shall move contradiction: for my part, as I affect not to dissent, so I purpose not to contend. If it be truth,

Non canimus surdis, respondent omnia silvæ:  
 " the voice of nature will consent, whether the  
 " voice of man do or no. And, as *Alexander Borgia* was wont to say of the expedition of the  
*French* for *Naples*, that they came with chalk  
 " in their hands, to mark up their lodgings, and  
 " not with weapons to fight: so I like better that  
 " entry of truth, which cometh peaceably with  
 " chalk to mark up those minds which are capable  
 " to lodge and harbour it, than that which  
 " cometh with pugnacity and contention."

Since the above was written, I have received from the *College at Hackney* the following communication:

*New College, Hackney, June 19, 1792.*

AT a meeting of Mr. Wakefield's former pupils, it was unanimously resolved, that the following address be sent to him, relative to an erroneous assertion of Mr. Pope's in a late publication.

DEAR SIR,

AS Mr. Pope, in the Appendix to his *Essay*, appears to imagine that some suggestions on your part, induced us to pay less attention to his Lectures than we should otherwise have done, we consider it as a debt which we owe to truth and to your integrity, to declare, that we know of no such suggestions.

We remain, with sincere affection and respect,

Your friends and former pupils,

Signed, (by desire of the Students)

T. NORGATE.

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